7. Rich in food, ASWESTS, come to us by the paths
of sacrifice, those by which, showerers (of benefits),
you went to gratify TRIKSHI, the sou of TSASABASYU,
with vast vealth.
8. Leaders (of rites), affluent in rain, this *Soma*
has been expressed by the (grinding) stones jfor you ;
come to drink the *Soma,* drink it in the dwelling of
the donor.
9. AswiiSiS, who are rich in rain, ascend your
golden chariot, a storehouse (of weapons) ; bring to
us fattening* food.
10. With those protections with which you haye
defended PAXTHA, ADHBIG-TJ, and BABHBU, when pro-
pitiating you, come to as; As WESTS, quickly; admi-
nister medicine to the sick,
11 . At the time when hurrying, devout, we invoke Yarga vn.
you both speedily going to battle, at the dawn of
day, with our hymns,[1] —
12. Then, showerers, come to my manifold all-
propitiating invocation with those (protections), with,
which, leaders (of rites), you, who are gratified (by
oblations), munificent (in gifts), and the overcomers

[1] The terms are unusual — *y&d adfirigdvo adkrigu* The first is explained, *karmasu twaratndndh,* "hastening to acts of Tvorship;" the second, *satrula&lidrfkam sangr&me twarayd*

gacchantau; adhrigu being explained etymologically *adhrita-*
gamana, *[f] whose going is unwithheld."

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* *Pivarih,* according to *Say ana, >* "purifying," or " stout;"
pdvayitfini sthuldni va (annani).